He is the Sweet God not only while the day shines but
also in the midst of enveloping gloom, even by His impressive,
nay, oppressive nearness. Joys come to show that He is
the joy infinite. Sorrows come to proclaim too that He is
the joy-conferring, joy-compelling God. Sorrows are thus
sweet, eveiv because they are heralds to joys. The alterna-
tion of joy and sorrow is as clearly part of His plan operating
for the good of the human soul, as the alternation of day
and nigirfc on our planet is part of His plan of our solar system.
He is the Sweet God of company, figuring and portray-
ing His Sweetness in^ every face and through every smile.
He is the Sweet God of solitude whispering in the inmost
recesses of the heart His sweet message of ceaseless love—
love, the beginning, the middle and the end alike of His
purpose and bounty. He is the Sweet God imparting His
sweetness unto us in creation, amplifying it in growth and
perfecting it in salvation. Then alone is salvation attained
when the sweetness of the sweet-imparting Deity becomes
the sweetness of the sweet-praising devotee. As we glorify
His name and chant His love, may the sense of sweetness
so dwell in us that the whole life shall be one

stream of sweet- •
ness and as it flows forth, shall duly carry the bounty of
sweetness unto His sweet creation. His sweet family, the
sweet ones of the Sweet God!
The Supreme Being is **Saxitham,** the Peace that passeth
all understanding, the Peace that envelopes the whole universe,
the Peace of the Loving and Eternal God infused for ever
in sublime tranquillity into the hearts of men and women,
the Peace in which the soul rests in divine ecstasy. He is the
Peace that returns to slumber in wearied humanity. He is
the Peace "that whispers in the ears of the sorrowing and
suffering and pours in the baptism of comfort unto the
penitent sinner. He is the Peace that manifests itself as
love, nurses the sick and realises itself in the rule of sympathy.
He is the Peace in which the world moves in perfect harmony ^